

The Bible Echo, vol. 17

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Alonzo Trevier Jones

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1902

March 17, 1902

“Sweden” *The Bible Echo*, 17, 12 pp. 89, 90.

ATJ

BY A. T. J.

Sweden is a country remarkable for the number of its lakes. Separating it from Norway runs the continuous mountain range called Kolen, or “The Keel,” in which rise a great number of rivers and streams. The surface of the country falls away from Kiolen to the coast in a series of terraces, on whose level surfaces the rivers frequently spread out and form lakes, while over the edges they rush and foam and roar in the immense waterfalls for which Sweden is famous.*BEST March 17, 1902, page 89.1*

The lakes serve the very useful purpose of regulators to the rivers. In times of flood the water, instead of rushing at once with irresistible and destructive force to the ocean, has room to spread out over the broad bosoms of the lakes, where it is held in the immense reservoirs, to flow more gradually on its onward way, and work the numerous turbines and waterwheels that move much of the industrial machinery of the country.*BEST March 17, 1902, page 89.2*

The scene presented in our illustration calls to mind some of the most important industries of Sweden. There are the cows, which form a large proportion of the national wealth. And the trees under whose shade they are grazing, remind us of the immense sawmills that are run by the water-power furnished by the rivers, the match-making industry, and the wood pulp and paper manufactures. It is a saying in Sweden that “a tree in the morning is a newspaper in the evening.” In this way the whole of the tree is turned to advantage, the sawdust, so often regarded as a nuisance, and thrown away as useless, being converted into paper and other articles.*BEST March 17, 1902, page 89.3*

Sweden has often figured conspicuously in European politics. She early espoused the cause of the Reformation; though, as must invariably be the case when any religion is nationalised, she failed to imbibe the spirit and principles of Protestantism. This she early showed by enforcing the Reformation upon Norway, which was then a subject State.*BEST March 17, 1902, page 89.4*

When Protestantism in Germany was in danger of being extinguished, her adherents sent an urgent request for help to Gustavus Adolphus, the greatest of Sweden's kings. In acceding to this request, Gustavus had to face the furious fanaticism of the Emperor, Ferdinand II., backed up by the skill and cruelty of his generals, Tilly and Wallenstein. Tilly ranks with the foremost generals of history, regarded war as his business, and was indifferent to worldly honour; but his motives in this campaign are made clear when we remember that it was said of him, "The Roman Catholic Church never had a more devoted servant." Wallenstein had been brought up a Catholic, but appears to have had no faith of any sort save in astrology and in himself and his fortunes. He led an immense army, which was supported, not by salary from the emperor, but by the plunder of conquered provinces.*BEST March 17, 1902, page 89.5*

It was to meet these formidable antagonists that Gustavus left his country with a small army of 15,000 men. But though small it was the best drilled, best trained, and best equipped army of the time. The king had himself made improvements in the muskets and cannon, which made it possible to load and fire with much greater rapidity. By the aid of their terrible artillery they forced the passage of the Lech in the teeth of the foe, and Tilly fell, mortally wounded. But Gustavus furnishes a sad illustration of the truth that those "that take the sword, shall perish with the sword;" for, though defeating the terrible Wallenstein in a desperate battle at Lutzen, he rode almost alone into a party of the enemy, and was killed.*BEST March 17, 1902, page 89.6*

The area of Sweden is about 171,000 square miles—about twice the area of the State of Victoria. The population is more than 4,500,000. The winter is long and cold, the summer short and hot. In the north, owing to the sun's shining uninterruptedly for weeks,

there is an accumulation of heat that brings barley to maturity in ninety days—exactly the time it takes on the banks of the Nile.*BEST March 17, 1902, page 89.7*

“His Life’s Crisis.—No. I” The Bible Echo, 17, 12 p. 92.

ATJ

(Founded on Fact.)

A. T. J.

Friday night. The sound of singing near by told that a meeting had begun. But Harry Irvine, assistant teacher in the local State School, did not feel disposed to postpone the study of an interesting mathematical problem to attend the service conducted by these people.*BEST March 17, 1902, page 92.1*

But on this occasion a stern sense of duty impelled him to go. Had not Mr. Hart in his lecture the previous night taught a doctrine in connection with the scape-goat of *Leviticus 16* that was a dishonor to Christ? Harry Irvine was a theological student, and had in view as his final goal the ministry of a popular church. He must certainly defend the doctrine of his denomination against such a pernicious error. He would take advantage of the speaker’s offer to answer questions.*BEST March 17, 1902, page 92.2*

So taking a piece of paper, he thought for a while and framed two questions as pointed and as awkward as possible. Then he left his room, passed along the street into the lecture room, and placed his question on the speaker’s table before taking his seat.*BEST March 17, 1902, page 92.3*

The lecture began. The subject was the Sabbath of the fourth commandment. But Harry kept his eye on that scape-goat question. The speaker told of the origin of the Sabbatic institution at the very beginning of history. Yes, that was all right. Mr. Hart had a voice whose softness and gentleness told of association and fellowship with Jesus, and Harry listened with real pleasure. But when the Sabbath in the New Testament was referred to, and it was shown that Christ had never hinted at a change, that He and the apostles

observed the Sabbath, and that the New Testament closes without even a hint that Sunday had become the Sabbath, or that anything of sacredness had become attached to it, Harry almost ceased to breathe, and the matter of the scape-goat gradually faded from his mind.*BEST March 17, 1902, page 92.4*

But worse was to come. The lecturer went on to show that a base system of fraud had attempted to prove that the modern Sunday Lord's day was the Lord's day of *Revelation 1:10* and that the Early Fathers kept the Sunday as the Sabbath. it was demonstrated beyond the shadow of a doubt that the observance of Sunday was only a human ordinance.*BEST March 17, 1902, page 92.5*

But the worst of all was coming. Step by step the lecturer led his hearers along till they could see that the unmingled wrath of God would be poured out upon those who wilfully trampled upon His sacred day, and honoured, in its palce, the ordinance of man. It was not the words of the lecturer, but the words of the Bible, that carried conviction to Harry's mind. His hope of attaining to the work of the ministry was wrenched from him, and those only can understand the pain of the process who have passed through a similar experience.*BEST March 17, 1902, page 92.6*

The lecture came to a close at last, and Harry's two questions were answered. But he hardly listened. The answers were clear and convincing, but it was not the question of the scape-goat, ^{1An article on this subject will appear in next week's ECHO.} but that of the Sabbath that was of supreme interest just then.*BEST March 17, 1902, page 92.7*

He went home and to bed, but not to sleep. For hours he lay thinking of the crisis that had come in his life. On the one side there appeared the comfortable and useful life that he hoped to pass in the ministry. This seemed nearly within his grasp. On the other, what was there? The path of obedience looked barren enough. It would be a life of toil and reproach. He would be deserted and despised by his friends. What would his parents think of it? He could scarcely see the crown of life that would be his at the end of the journey.*BEST March 17, 1902, page 92.8*

Could he not disregard the duty thus unexpectedly brought to his notice? That thought did not once enter his mind. God had spoken through His word. The Voice that must be obeyed said, "The seventh day is the Sabbath," and Harry did not question as to whether he should obey. But could he not obey secretly, and yet carry out his cherished plans? No; Harry could see that what he believed he must preach, and it was with a vision before his mind of his wrecked hopes that he at last fell into a troubled slumber.*BEST March 17, 1902, page 92.9*

(To be Continued.)

"Modern Divination" The Bible Echo, 17, 12 p. 92.

ATJ

A. T. J.

We take the following from the "Age" of February 26:—*BEST March 17, 1902, page 92.1*

SUCCESS WITH A DIVINING ROD*BEST March 17, 1902, page 92.2*

SWAN HILL, Tuesday.*BEST March 17, 1902, page 92.3*

Some time ago Mr. Morish, of Avoca, offered his services, free of cost, to the Kunat Progress committee to search for fresh water in this district. The offer was accepted, and Mr. And Mrs. Morish are now visiting Kunal, Goschen, and the surrounding country. Mrs. Morish has a divining rod, and by its means has indicated good water in several places. At Goschen Mr. S. M'Innes sunk a shaft 140 feet, and struck salt water. Mrs. Morish visited the places, and indicated fresh water ten chains further north. As a result of her indications several of the settlers are putting down bores.*BEST March 17, 1902, page 92.4*

Nebuchadnezzar wrote on arrows the names of towns to be taken, shook them together in the quiver, and drew them out one by one. This decided the order in which the towns were to be besieged. Among the ancient Britons, the priest would approach the victim of

a human sacrifice, cut him down at one blow, and then according to the rule of his ancestors, would gather from the posture of his fall, the flow of blood, and the contortions of face and body, the prediction for which he was seeking. And in Victoria hidden streams of water are sought for, and discovered by the aid of the “divining rod.”*BEST March 17, 1902, page 92.5*

We do not undertake to ridicule this plan for the relief of the drought-stricken districts. Neither do we ridicule the divination of the king of Babylon, or the priest of Briton. In the case of Nebuchadnezzar it was certainly a success. But after reading what is God’s mind as revealed in *Deuteronomy 18:10-12*, concerning all such means for obtaining information, the lover of God’s word will have no difficulty in coming to the conclusion that the business of finding water by means of a divining rod is best let alone.*BEST March 17, 1902, page 92.6*

March 24, 1902

“St. Petersburg” The Bible Echo, 17, 13 p. 97.

ATJ

BY A. T. J.

St. Petersburg, “the window by which Russia looks,” is built in a swamp surrounded by desolate wastes. Cities usually develop gradually from thickly populated districts, become villages, towns, cities, through the necessities of the people and the openings for trade or manufacture. It was not so with St. Petersburg. She stands in the midst of a dreary wilderness that stretches for hundreds of miles to the north and east, while in the south lie the marshes and forests of the Valdai Heights. You travel for 400 miles in each of these three directions without finding a single city of any importance.*BEST March 24, 1902, page 97.1*

But Peter the Great wanted a harbour more certain and more regularly accessible than the frozen port of Archangel on the White Sea. It is to this that St. Petersburg owes its origin, and to his iron will that it was made the city that it is to-day.*BEST March 24, 1902, page 97.2*

It was in 1703 that Peter began the execution of his plan. He had at that time only partially conquered the district. For hundreds of weary miles he drove a whole army of serfs, and by them foundations were laid, and piles were driven in the swampy banks of the Neva before a building could be erected. And now its population of 1,000,000 places it fifth among the cities of Europe, and it is still growing rapidly. In its palaces and government offices it possesses some of the largest buildings in the world; while its principal street, Nevski Prospekt (Neva View), three miles long, is the grandest street in Europe.*BEST March 24, 1902, page 97.3*

But while the swampy ground was a difficulty in the erection of buildings that could be overcome at an enormous expense, it offered a condition detrimental to health that has never been overcome. The climate is very unhealthy. The frosts are

accompanied by bitter winds, and in the winter, gales laden with moisture blow from the west and keep the city miserably damp. The summer, lasting for only five or six weeks, is very hot, and a fall in temperature of 35 degrees within a few hours is not uncommon. Chest diseases are very prevalent, and deaths from this cause average over 9,000 annually. Cholera, typhus, diphtheria, and scarlet fever are common. Peter himself though possessed of a vigorous constitution, worn out by his arduous labours and the severity of the climate, died in 1725 at the comparatively early age of fifty-three years.*BEST March 24, 1902, page 97.4*

St. Petersburg stands a monument to the qualities of this man, but he has an even greater monument in the empire itself. Russia did not amount to much when he ascended the throne. He added six provinces to her dominions. She had a disorderly, inefficient militia; he left her with a regular army well trained in European tactics: she had no port worth anything; he left her with an outlet in two seas: she had no fleet; he learned how to build one, and built it. He worked with his own hands in the dockyards of Zaandham and Deptford. He took back with him from England the most ingenious men that he could procure, to enable him to carry out his projects.*BEST March 24, 1902, page 97.5*

But his determination to improve the kingdom was the only thing that was allowed to influence his life. Natural affection was crushed when it came between him and his object. During his absence on a European tour, his son Alexis did all he could to undo his father's work of reform and progress. Upon Peter's return, Alexis was sentenced to death, and in recent years it has been ... tained that the unfortunate victim was killed by repeated inflictions of torture.*BEST March 24, 1902, page 97.6*

From such a character, great in its genius, but terrible in its cruelty, it is a relief to turn to the contemplation of such a character as that of Paul—intense mental energy, indomitable perseverance, a complete sacrifice of himself to the carrying out of his plans, and with it all the spirit of gentleness that he received from Christ—the tender but powerful influence of divine love. And without this last no man is really entitled to the epithet, "Great."*BEST March 24, 1902, page 98.1*

ATJ

(Founded on Fact)

A. T. J.

The morning dawned—Harry’s first Sabbath. He had not yet learned that the Sabbath is a delight. It came to him as a crushing, compelling force. He saw some of the members of his church pass the window, and his heart sank as he contrasted the friendly smile and salutation with which they always greeted him, with the coldness and reserve that he knew would meet him when it became known that he had begun to keep what was contemptuously spoken of as the “Jewish Sabbath.”*BEST March 24, 1902, page 100.1*

He was not able to keep his convictions secret. True, he did not have any duties to perform on Saturday, but he had been in the habit of helping the head teacher dig his garden in the morning, and as he had been very regular in this matter he realised that his absence would be sure to cause remark. He shut himself up in his room and proceeded to study his Bible. He reviewed the argument in “Field’s Handbook of Christian Theology” on the change of the Sabbath, and saw how unsatisfactory it was. Yet it seemed to him that to observe the seventh day was to go backward instead of forward. Then he remembered that Christ was the “One Lawgiver” who had spoken from Sinai. This he had learned from “Field’s Handbook,” pages 81 and 82. And therefore it was his Saviour who had spoken the fourth commandment, and therefore the Sabbath must be the Lord’s day.*BEST March 24, 1902, page 100.2*

A little of the beauty and the “delight” of the Sabbath was thus revealed to him. It was beginning to appear less of a burden.*BEST March 24, 1902, page 100.3*

There was a knock at the front door. The mistress of the house answered the knock, then came and put her head in at Harry’s door.*BEST March 24, 1902, page 100.4*

“Mr. Hart wants to see you,” said she, looking very stern.*BEST March 24, 1902, page 100.5*

Harry was at the door in a moment.*BEST March 24, 1902, page 100.6*

"I called to see if you would like to study with me, to-day," said Mr. Hart.*BEST March 24, 1902, page 100.7*

That took away much of the feeling of loneliness. For two or three hours Harry sat in Mr. Hart's lodgings, while Mr. Hart opened to him the Scriptures. When he went back to dinner there was a note waiting for him, requesting his attendance at the head teacher's residence.*BEST March 24, 1902, page 100.8*

Harry went in fear and trembling.*BEST March 24, 1902, page 100.9*

"I suppose, sir," said Harry, when the teacher came to the door, "that you wonder why I did not come to dig in the garden this morning."*BEST March 24, 1902, page 100.10*

"Oh, no," he answered kindly.*BEST March 24, 1902, page 100.11*

"The fact is, sir," said Harry, "I have learned that the seventh day is the Sabbath, and I believe there is no authority in Scripture for Sunday observance; so, of course, I could not do any work to-day."*BEST March 24, 1902, page 100.12*

"Indeed!" said the head teacher, "that is a very serious step to take. Just come in, and I will see what my authorities have to say on the matter."*BEST March 24, 1902, page 100.13*

So Harry followed him into his library. Several works were consulted, but "Smith's Ecclesiastical History" was the one that was most to the point.*BEST March 24, 1902, page 100.14*

After reading its argument for the change of day, the head teacher said, "I will admit, Mr. Irvine, that that is very unsatisfactory." He closed the book. "But study about this matter, get advice upon it, pray about it, before you finally decide; for it will seriously injure your prospects if you decide to keep Saturday for the Sabbath."*BEST March 24, 1902, page 100.15*

And Harry went back to his lodgings to study and to pray.*BEST*

March 24, 1902, page 100.16

The sun set, and brought Harry Irvine's first Sabbath to a close—a Sabbath that had been too much filled with perplexities and harassing thoughts to be a real day of rest.*BEST March 24, 1902, page 100.17*

After tea Harry heard a voice at the door asking the master of the house, "Is Mr. Irvine in?"*BEST March 24, 1902, page 100.18*

Harry recognised it at once as the voice of his minister. "Now for it!" he said to himself as he went to the door.*BEST March 24, 1902, page 100.19*

"Mr. Irvine," said the minister, "at the local preachers' meeting held yesterday it was voted that you be given work in this circuit as a local preacher. I came to see if that is in accordance with your wish."*BEST March 24, 1902, page 100.20*

"Yes, sir," said Harry, "it was the dearest wish of my soul. But I fear I cannot take it now. Last night I learned that the seventh day is the Sabbath."*BEST March 24, 1902, page 100.21*

"Yes, I heard about it," said the minister. "Your chief came to me and told me of the trouble you are in. Don't think of this as a breach of confidence on his part, for he loves you as he would if you were his own son." He placed his hand affectionately on Harry's shoulder. "Young man," said he very earnestly, "look after the good of your soul, and don't bother your head about that old Jewish Sabbath."*BEST March 24, 1902, page 100.22*

And with this advice the minister left him.*BEST March 24, 1902, page 100.23*

(To be Continued.)

"The Scapegoat" The Bible Echo, 17, 13 p. 101.

ATJ

A. T. J.

The service that was established in the wilderness by Moses was only a picture. In itself it was nothing. "It is not possible," says the writer of Hebrews, "that the blood of bulls and goats should take away sins." *BEST March 24, 1902, page 101.1*

This picture was produced under the direction of God Himself. To Moses He said, "And look that thou make them after their pattern, which was shewed thee in the mmount." And in *Hebrews 8:5* (20th Cent.) we read, "These priests, it is true, are engaged in a service which is only a sketch and shadow of the heavenly realities." So whatever we see in that picture is a representation of something real in the heavenly service. *BEST March 24, 1902, page 101.2*

The most important feature in this ceremonial was the Day of Atonement. On that day two goats were brought (see *Leviticus 16*), and lots were cast upon them, "one lot for the Lord, and the other for the scapegoat" (Heb. Azazel). The first was slain for a sin-offering, his blood was brought in within the vail and sprinkled on the mercy-seat; the other, laden with the sins of the nation, was led away into a land not inhabited, where it was let go. The first is a fitting picture of Christ, "who His own self bare our sins in His body on the tree"—bore them while dying—and whose blood is ministered in the heavenly sanctuary on behalf of His people. But what of the other, the scapegoat? That could not represent Jesus too, for lots were cast to separate from the scapegoat the one that was to represent Him. And no part of His work could be pictured by a goat being led into an uninhabited land and let go there. *BEST March 24, 1902, page 101.3*

And where, in the plan of God as revealed in His word, can we find anything pictured by this "land not inhabited"? In the fourth chapter of Jeremiah a powerful picture of war and destruction is presented. In the twenty-fifth verse he says, "I beheld, and, lo, there was no man, and all the birds of the heaven were fled." This was what was revealed to Jeremiah as the condition that would exist after the cities of the earth are broken down "at the presence of the Lord," that is, at the second coming of Christ. Here we have in reality that which, in the picture, is called "a land not inhabited." *BEST March 24, 1902, page 101.4*

In *Revelation 20* we have other features of this time presented. The fifth verse gives its duration as one thousand years, and tells that the wicked are dead all that time. The fourth verse tells of the faithful in Christ, who are in heaven (*Revelation 19:1*). The third verse uses “the bottomless pit” as a figure for the desolate, uninhabited earth. And who is it that is let go in this “land not inhabited”? The previous verse tells us. It is “that old serpent, which is the devil, and Satan.” True, he is represented as being bound, but only in that “he should deceive the nations no more.” From this he is bound by the circumstance of their being dead. The angel lays hold of him, but that he is free to move, that he is “let go” in the bottomless pit, is shown by the statement that he is shut up and a seal set upon him.*BEST March 24, 1902, page 101.5*

Satan, then, answers to the scapegoat in the picture. This is further proved by the fact that the word in the original, Azazel, is a name of the devil. (See Kitto’s Biblical Cyclopedia, or any similar work.)*BEST March 24, 1902, page 101.6*

Jesus bore all your sins on Calvary, He bore the penalty of every sin; and if you confess them He takes them from you and you have nothing more to do with them forever. But Satan has had his part in them, and those that he has led you to commit will be visited upon him during that thousand years when he wanders up and down in the wreck that his rebellion has produced. But we must confess our sins; otherwise they will remain with us. We must give them to Christ, and leave the final disposing of them to Him. He “gave Himself for our sins.” Let us make the exchange, part with the sins, let Him do as He pleases with them, and receive Him forever.*BEST March 24, 1902, page 101.7*

March 31, 1902

“His Life’s Crisis.—No. 3” *The Bible Echo*, 17, 14 p. 107.

ATJ

(Founded on Fact)

A. T. J.

But the battle was only begun. Next Sunday when, as usual, Harry went to church, he met the curious glances of the members with some uneasiness, though some treated him as formerly. At the close of the evening service the minister invited Harry to come to his house to study over the Sabbath question. He came, and the minister dosed him with Canright. But the worst result that followed was an attack of physical and mental indigestion. *BEST March 31, 1902, page 107.1*

It was a tougher fight at home. He received letters from his father and mother expressing regret at the step he had taken. After a few weeks came the usual summer vacation, and he went home. No harsh words were used; no upbraiding. It was just the expression of regret of a father and mother that their son should turn his back upon his prospects and his church. There were no Scriptural arguments used, but his parents’ sorrow touched his heart and shook his allegiance to what he believed to be God’s command. *BEST March 31, 1902, page 107.2*

Then his eldest brother presented an argument drawn from one of Dr. Cumming’s works, to prove that one day was just as good as another. It was this: Adam was created on Friday, the sixth day of the creation week. This would be Adam’s first day; and, therefore, Adam’s seventh day, or Sabbath, would be the fifth day of creation’s week. Harry did not remember that it was not Adam’s work and rest that measured off the week and sanctified the Sabbath, but that it was God’s. He did not know that the word “sanctify” carries with it the idea of a proclamation. (This he learned since by reference to man scriptures where the word is used in the original; e.g., *Joshua 20:7; Joel 1:14; 2:15; 2 Kings 10:20, 21;*

Zephaniah 1:7.) And as a proclamation was made, it must have been made to the only people concerned, Adam and Eve. And he did not know that when God blesses a thing, no man, nor any number of men, can do anything to change that blessing. And, therefore, every seventh day of time, reckoned from the standpoint of the week marked off by the Creator's work and rest, is blessed and sanctified, no matter what Adam may have done, or what men have done during six thousand years of rebellion against God.*BEST March 31, 1902, page 107.3*

Harry did not know these facts; but he did know that his parents loved him, and he loved them; he did know that they grieved over his threatened leaving of their church; he did know that it was painful to be at variance with his family, and cut off from his ambitions. And as he did not know that he loved God less than he loved his parents, he yielded.*BEST March 31, 1902, page 107.4*

Soon the church opened her arms to him; soon he was preaching over a very wide district where his work was always appreciated. Soon the church began to look to him as a young man who was developing into a good minister, when the current of his life, which seemed moving with certainty in that direction, was again changed. He was on a visit to a friend who was working in the same church when he picked up Mrs. E. G. White's work entitled, "The Great Controversy." He soon struck the controversy on the Sabbath. With terrible clearness the issue was again brought before him: The Sabbath of the Lord; or the sabbath of the enemy. Again the structure that ambition had raised tumbled about his ears. And the Lord led him on and disciplined him sometimes in prosperity, but often in adversity, till he was able to turn his back on selfish ambition forever. Then he was prepared to use all the energy that God had given him in any way that God would direct. He found the way often rough and thorny, and met with little ease, little applause, little temporal prosperity. But God had taught him to be content, to live for the good of others, and to look for his highest personal good in the companionship of Jesus now and eternally.*BEST March 31, 1902, page 107.5*

THE END

ATJ

A. T. J.

God was with Israel. There could be no doubt about it. Had they not drunk water that nightly flowed from the hot, dry, desert rock? Had they not seen their enemies smitten down before them by a power that was infinitely superior to their own? Had they not seen the fortifications of “the city of palm trees” fall in one mighty crash when in obedience to the Divine direction they shouted? The history of the nation from the time when their great ancestor was separated from his people was marked by unquestionable signs of the presence of God.*BEST March 31, 1902, page 109.1*

The people believed that they were faithful to the Lord. In very few instances could there be a sudden, determined resolve to rebel against Him. When the influence of Joshua, which had guided the nation in the path marked out by God through years of warfare and conquest, was about to be removed by his death, he warned the people against the idolatry of the nations around them. The people would not allow that it was even possible that they should ever be unfaithful to Jehovah. In earnest, firm, sincere tones there rose from the heads of that vast assemblage the answer to Joshua’s warning: “God forbid that we should forsake the Lord, to serve other gods.” And they recounted the wonderful acts of mercy that their God had performed, how they had been preserved in the desert, and how their enemies had been driven out before them. They concluded with the solemn declaration, “Therefore will we also serve the Lord; for He is our God;” and they meant it. They knew that Jehovah was the only God; they loved Him for what He had done for them; they feared at the thought of His power, and they really intended to serve Him.*BEST March 31, 1902, page 109.2*

The service to which they there pledged themselves was the exercise of the highest manhood. It involved denial of indulgence in unnatural pleasures, and they must sternly set their faces against those excesses in which the majority of mankind have indulged or desired to indulge since the introduction of sin into this world. But in

place of that which is coarse God gave them pleasures that satisfied, joys that knew no bitterness, mirth that had nothing of folly and sin, gladness, happiness, all connected with the service of God. They had sinned; but in the sacrifice of the sanctuary they beheld a picture of One who would die for their sins, and in the blood of the innocent victims whose death was caused by their sin they saw the promise of the final extermination of the pain and death that sin has caused.*BEST March 31, 1902, page 109.3*

But this pure religion, carried by Israel with irresistible power into the midst of nations of idolaters, was confronted by a system whose adherents covered the world, whose temples were thronged by millions of worshippers beside whom the thousands that answered the trumpet-call of God's anointed priest would scarcely be seen. The great feature of Israel's religion was love; in place of this, idolatry offered lust. Israel's God called for self-denial; Baal offered indulgence. The one system set forth purity as virtue; the other proclaimed virtue to consist in the most abandoned sensuality.*BEST March 31, 1902, page 109.4*

When men ceased to give glory to God they "became vain in their imaginations, and their foolish heart was darkened." Ceasing to worship God they found in their own hearts a god to worship. It was not a matter of choice, it was the operation of inexorable law upon fallen human nature. The lust that was dearest to the corrupt heart made itself appear as the originator of all things. It seemed to them that the sun was the mightiest representative of procreative power, and to him, under the name of Baal, they rendered homage. But whether as Baal among the Canaanites and Zidonians, or as Apis among the Greeks, what received their homage was not the sun, nor an animal, nor a statue, but the strongest passion of their corrupt hearts.—lust.*BEST March 31, 1902, page 109.5*

"Greed and Hatred" The Bible Echo, 17, 14 pp. 110, 111.

ATJ

A. T. J.

The world presents a spectacle of everything that should not be.

The spirit of covetousness rules the nations. Every nation looks with jealous eye at the trade and the success of every other nation. And every individual (Christ's people excepted) of every nation, is looking with jealous eye at the success of every other individual. The only bond of union is the desire to get the help of others against a common foe. And so the world is divided into nations which are joined together only by national hatred. The settled policy of one these nations is told in the following statements of an eminent writer in a German magazine:—*BEST March 31, 1902, page 110.1*

Everybody is for the Boers; everybody feels that the next great fateful trial amongst the peoples will be fought at sea, and that Germany will be armed for that.... We have no choice but by observing strict neutrality to abandon the Boers to themselves and their bravery.... We do no wrong to the Boers thereby. On the contrary it will be to their future advantage. For even if they should now succumb, they are by no means dead and done with for all that. The Dutch element in South Africa will long retain its vital force, and will play a part in future world struggles which may yet bring it to the front. It is Germany's turn to-day to make profit out of the martial bravery of the Boers, and the day will come when a powerful Germany, mighty on the sea, will stand by the Afrikanders.*BEST March 31, 1902, page 110.2*

There is one principle recognised in this; and that principle is not sympathy, not a desire to help the weaker against the stronger, but —selfishness. And that principle dominates the German press and makes it publish fabulous stories of Britain's cruelty in the Boer war. It aims to educate the German people into an intense hatred of Britain, so that the energies of the whole nation may be turned to the development of a fleet that will rival the fleet of Britain, injure her trade, and thus leave the world's trade in the hands of Germany to the satisfying of her greed.*BEST March 31, 1902, page 110.3*

We are not holding up Germany as the paragon of covetousness among the nations. Every nation is animated by this principle. Almost every individual in every nation is ruled by the power of selfishness. And that power is never conquered till it submits to Jesus Christ. There is no obstruction that will stop it from carrying

out its plans, if it can be removed by diplomacy, deception, and even murder. The mind cannot realise what may take place when this universal national race hatred reaches white heat. And it is daily growing hotter all over the earth.*BEST March 31, 1902, page 110.4*

A minister in his Sunday morning sermon recently, after reviewing the condition of things among the nations expressed himself as being glad to be able to say that he was an Englishman. He felt safe when he thought of England's ironclads and big guns and highly trained sailors. But what one nation has done, another may do. Germany's desire is for a powerful fleet with which to contend with Britain. What may result from the next great sea fight is a matter of painful uncertainty to every nation.*BEST March 31, 1902, page 110.5*

But while every power on earth may, and will go down, and every one that shelters himself behind their armies and navies will be destroyed, there is a shelter that is eternal. It may not at all times give the protection that we wish, but it gives the protection that is best when judged not by the standpoint of time only but of eternity also. "I will say of the Lord, He is my refuge and my fortress." And when the clash of contending armies, and the roar of contending navies are heard all over the earth, then the man whose trust is in the Most High will pass the night of danger and wrath and destruction "under the shadow of the Almighty."*BEST March 31, 1902, page 110.6*

July 28, 1902

“Health and Temperance” The Bible Echo, 17, 31 pp. 241, 242.

ATJ

BY ALONZO T. JONES

Without the Bible the true principles of health and temperance can no more be taught than can the true principles of anything else that pertains to man's greatest good.*BEST July 28, 1902, page 241.1*

God has made man that He may be glorified. He made man in His own image. He made him to be immortal, in body as well as in spirit. he has promised that the bodies of those who trust Him shall be brought from the dead, or, if living when He comes in His glory, they shall be changed in the twinkling of an eye, and made immortal, even like the glorious body of the Son of God. “Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body.” *Philippians 3:20, 21.BEST July 28, 1902, page 241.2*

Christ has bought us bodily. His salvation is a salvation of the whole man. We do not believe in that religion that looks only to the salvation of the soul separated from the body, and even at the expense of the body. In the early monasticism it was thought most meritorious to despise, to neglect, to degrade the body. He who would do this was regarded the greatest saint, because it was evidence of the supremacy of the soul. The hair went uncombed, the nails untrimmed, the body unwashed, made as filthy as possible, and tortured in different ways. All this was the way to saintship, and to the exaltation and salvation of the soul, But such is not the way of the follower of Christ; for He says, “Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.”*BEST July 28, 1902, page 241.3*

In harmony with this view, another scripture says, “Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” God does not want anybody to be weak and

sickly; He does not want any one to be sick, even. No; He wishes “above all things” that we may “be in health.” But above all things, temperance is most conducive to health—not temperance in the generally accepted meaning of the term, not simply abstinence from strong drink. There are thousands of people who might be considered strictly temperant so far as strong drink is concerned, but who at the same time are sadly intemperate in other things. There are thousands of intemperate temperance people. That sort of temperance which is most conducive to health is temperance in all things; and this is the temperance that the Bible demands. The Lord’s wish that we may be in health is supported by the Lord’s command to be temperate in all things. The Bible doctrine of health goes hand in hand with the Bible doctrine of temperance. We cannot have either without the other.*BEST July 28, 1902, page 241.4*

The Bible is ahead of the world on the subject of health and temperance, as it is on every other subject; and it always will be ahead. Every genuine advance that the science of temperance, hygiene, or medicine shall ever make will only be to approach nearer to the principles of health and temperance laid down in the Bible. We know that some may think this a hard saying, and perhaps may not be prepared to believe it, but it is the truth, whether or not anybody believes it. God made man, and He knows what is best for him; and in the Bible God has told man what is best for him. The closer man conforms to the directions laid down in the Bible, the more nearly he acts in accordance with his own best interests, whether moral, physical, spiritual, or intellectual.*BEST July 28, 1902, page 242.1*

August 11, 1902

“How Shall We?” The Bible Echo, 17, 33 pp. 261, 262.

ATJ

BY A. T. JONES

“How shall we, that are dead to sin, live any longer therein?”*BEST August 11, 1902, page 261.1*

How *shall* we? Can you tell?*BEST August 11, 1902, page 261.2*

Can a man live in what he dies of? When any person dies of any disease, can he live any longer in it?—No; that is why he died—he could not live any longer in it.*BEST August 11, 1902, page 261.3*

Having died of that disease, were he even brought back from the dead into that very disease, could he live any longer in it?—No; he would certainly and immediately die again. A person simply can not live any longer in the thing of which he has died. This is perfectly plain to everybody.*BEST August 11, 1902, page 261.4*

Very well, then, have you died to sin? Have you grown so sick of sin that you died of it? Have you grown so sick of it that you could live no longer in it, and so died to it?*BEST August 11, 1902, page 261.5*

If you have, do not be afraid; you can not live any longer therein. Were you even taken back from that death, and put once more in the presence of sin, you would certainly and immediately die again. You could not live any longer in it, when you were there before; and because you could not live any longer in it, you died; and if you were brought back to it again, you could not live any longer in it any more than you did before.*BEST August 11, 1902, page 261.6*

Remember, this is being sick unto death, of sin; not sick of a few or even many particular sins, while at the same time you choose others because they are pleasing to you, and become fat and flourishing on them. In this way you can live in sin forever, and then die in it, and then die the second death for it.*BEST August 11, 1902, page 261.7*

No; it is not sins, so that we can die to one and live to another, that are contemplated in the Scripture; it is sin,—sin in the essence,—so that when you die to it, it is death indeed to sin, in every phase and of every sort. Then, being thus dead to sin, you simply can not live any longer therein. The very presence of the thing, the very suggestion of it, is death to you.*BEST August 11, 1902, page 261.8*

And being thus dead to sin, the Lord intends that we shall not live any longer in it. And intending that we shall not live any longer in it, He intends that we shall live ever longer without sinning.*BEST August 11, 1902, page 262.1*

There is power in Jesus Christ to keep the believer from sinning. There is virtue in the grace of God to hold back the believer in Jesus from serving the sinful propensities and passions that dwell in the human flesh. Praise His holy name forever and ever.*BEST August 11, 1902, page 262.2*

“Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.”*BEST August 11, 1902, page 262.3*

Are you dead to sin? Then how shall you live any longer therein?*BEST August 11, 1902, page 262.4*

November 24, 1902

“The Coming of Our Lord” *The Bible Echo*, 17, 48 pp. 377, 378.

ATJ

BY A. T. JONES

“And there were certain Greeks among them that came up to worship at the feast; the same came therefore to Philip, which was of Bethsaida of Galilee, and desired of him, saying, Sir, we would see Jesus.”*BEST November 24, 1902, page 377.1*

The desire of these Greeks was certainly a very natural one. They had come up to Jerusalem to worship, and had found the name of Jesus upon everybody's lips. From the highest to the lowest, from the proud and courted Pharisee to the outcast leper, from the highest priest and the chief priests, supposed to be the purest in the nation, to the abandoned sinner, all, all were talking about Jesus. Of course not all praising Him, not all glorifying Him; the chief priests and the Pharisees were most bitterly opposed to Him, and were only waiting impatiently for an opportunity to kill Him, while the common people were anxious to make Him a king. But whether it was to praise or to condemn, whether it was to kill or to make a king, the sole subject of it all was Jesus, and it was the most natural thing in the world that these Greeks should want to see the person about whom so much was made.*BEST November 24, 1902, page 377.2*

From that day to this, the name that has been used most in this world is the name of Jesus. The one person about whom more has been said, and of whom more has been made, than of any other person this world ever saw, is the Man Christ Jesus. True, as at the first, some have praised Him, and some have cursed Him; some have worshipped Him, while others have sought to kill Him, crying, “Crush the wretch,” and often he has been wounded in the house of His friends; still the name more than all others that is used in the wide world to-day is the name of Jesus. And with those Greeks of old, we now say, “We would see Jesus.”*BEST November 24, 1902, page 377.3*

Not, however, as they, simply because much is said of Him, neither for or against Him. But we would see Him as He is, for what He is. For even as saith the scripture, having not seen Him, we love Him (1 Peter 1:8); and because we love Him we would see Him. Having not seen Him, we love Him because He first loved us. We love Him because He loved us and gave Himself for us. We love Him for His gentle pity for sinners such as we. We love him because in “the great love wherewith He loved us” He, “His own self, bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness.” We love Him for his lofty humanity. We love Him for His “profound reverence for infinite goodness and truth.” We love Him for the moral force and the benign influence of His mighty character. We love Him for his perfect goodness. For this cause would we see Him. We would see Him because of—*BEST November 24, 1902, page 377.4*

“the character He bears, And all the forms of love He wears.”*BEST November 24, 1902, page 378.1*

Yet we would not now see Him as He is. We would not now see His visage so married more than any man, and His form more than the sons of men. We would not now see Him a man of sorrows and acquainted with grief. We would not now see Him oppressed and afflicted. We would not now see Him taken as a lamb to the slaughter. We would not now see Him in his travail of soul. We would not now see Him in his dreadful agony on the cruel tree.*BEST November 24, 1902, page 378.2*

No; we would see Him as He is. We would see Him “that liveth,” though once dead, but now “alive forevermore, Amen,” and who has “the keys of hell and of death.” We would see Him as the disciples saw Him—“His face did shine as the sun,” “and His raiment became shining,” “white as the light,” “exceeding white as snow, so as no fuller on earth can white them.” We would see Him as Stephen saw Him—in glory, “standing on the right hand of God.” We would see Him as Paul saw Him—shining in light “above the brightness of the sun.” We would see Him as John saw Him—“His head and His hair white like wool, as white as snow; and His eyes as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters;” “and His

countenance as the sun shineth in its strength.” We would see Him as Isaiah saw Him—“sitting upon a throne, high and lifted up,” and the train of His glory filling the heavenly temple, about Him standing the bright seraphim shading their glorious faces from His ineffable glory, and crying one unto another, “Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory.” *Isaiah 6:1-4* with *John 12:41*. We would see Him coming in the clouds of heaven with power and great glory, and would hear His mighty voice saying to His angels, “Gather My saints together unto Me, those that have made a covenant with Me by sacrifice.” And then and there in the midst of the church would we see Him and hear His glorious voice singing that song of promised praise to the Father (*Hebrews 2:12*). Oh, ‘tis thus that “we would see Jesus”! *BEST November 24, 1902, page 378.3*

And we thank God, not only for the hope that we shall see Him as He is, but also that the signs are abundant all about us that show this “blessed hope” shall be fulfilled. And the blessed promise is that we shall not only “see Him as He is,” but “we shall be like Him.” “Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is.” We would see Jesus. But while so living and walking, we would never for a moment forget that he “that hath this hope in him purifieth himself, even as He is pure.” *1 John 3:3*. And, even so, we would indeed see Jesus. *BEST November 24, 1902, page 378.4*

